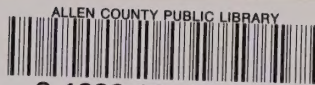


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churches in the North Fork

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A HISTORY
of the
PRESBYTERIAN CHURCHES
in the
North Fork Field
of
The Presbytery of Lexington

Written by Mrs. Elsie Byrd Boggs,
Franklin, West Virginia.

1961

Distributed free of cost to the members of
the Franklin and North Fork churches.
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1961 HISTORICAL SKETCHES

of the Presbyterian Churches

of the North Fork Field

Written in 1944,
by Mrs. Elsie Byrd Boggs (Mrs. Gordon),
Historian, Womens Auxiliary,
Lexington Presbytery, Synod of Virginia.

* * * * *

The "North Fork Field" lies in the valley drained by the North Fork River, a branch of the South Branch of the Potomac, and rising in Highland County, Virginia. The valley runs the full length of Pendleton County, West Virginia, a distance of about thirty-two miles. The valley is one of "Peace and Plenty," skirted with great panoramic views of grand mountain scenery, and has in its bounds Presbyterian Churches and their outposts of Circleville, Seneca Rocks, Chamberlin Cottage, Swank Chapel, Mallow Schoolhouse, Big Run and Old Lick Chapels.

As author of these narratives, I am interested in the history of this section, because my own ancestors, courageous and God-fearing people, were among its early and pioneer settlers when it was but a wild and desolate wilderness.

When the Hinkle family came in 1760 and built their Fort, the Harpers, Cunningham, and other families were already settled. Records show that Jacob Harper was born in 1744 on his father's plantation, near the Mouth of Seneca. The Cunningham Family came about 1753. One of the sons, John, and his wife, Mary, started their married life in this wilderness, taking part in all frontier activities until they were carried into Indian

captivity. While thus held, a daughter was born to them and named "Mary" for her mother. After a period of time the mother and child were rescued, but the father was killed. His murder, with others, in 1758, is recorded in Chalkley's Records, Vol. 3, page 512.

This daughter, Mary, on December 13, 1781, became the wife of Isaac Hinkle, the youngest son in the pioneer Hinkle family, and they became prominent in settling that section which was then West Augusta County, and termed "The Back Door Of Civilization."

All of Virginia was then a royal province, and all lands were conveyed or "patented" by the Crown.

The Hinkle Fort not only gave protection against the Indians, but during the Revolutionary War, had a training center for soldiers. The founder and builder of the fort, Justus Hinkle, Sr., believed in education and established a school for his and the neighbors' children. Isaac, who here began his education, often told his grandchildren about the shy and beautiful little Mary Cunningham who came to the school dressed in the short gown and petticoat fashion of the day.

Isaac lived to be seventy years of age, and was a faithful servant of the public for fifty years. As one of the Justices, he helped to organize Rockingham County in 1778, and Pendleton County in 1788, and held offices of importance in each. He was a Captain in the Revolutionary Army, of which a record is found in Augusta Country Records, Volume 2, page 368. Two of his brothers were Captains of the North Fork Company of Virginia Militia, as was also a brother-in-law, Andrew Johnson, who was married to Isaac's sister, Hannah. After the war Johnson moved to North Carolina; their second child, born in what is now Pendleton County, West Virginia, became the father of Andrew Johnson, President of the United States, 1865-1869.

At first, there were no roads in this section except Indian trails, or "warrior's paths," as they were

called. These grew wider as time and custom demanded, and many of the good roads of today are located along these old trails. The road leading south, known as "Hard Scrabble," was named by Joel Hidy, a pioneer settler who was a surveyor; once when the steep path, frozen and flinty, was extremely difficult, he is said to have exclaimed, after having reached the top, "That is a Hard Scrabble!" The name was fitting and has continued to live.

There is grand scenery across this mountain of "Hard Scrabble;" the outstanding feature is the "Devil's Backbone," a picturesque reminder of nature's upheaval in the beginnings of time, -- these long, slender, eroded rocks, standing on end in queer, distorted folds, waited for a name until the Colaw family came from Pennsylvania in a very early day, and because of its fertility selected the bottom lying near, which they first called "Crab-apple Bottom," named for the huge, wild crab apple trees even then growing in abundance.

The sons of this same Joel Hidy later assisted Crozet, the French engineer, in building the noted Staunton-Parkersburg Pike.

C I R C L E V I L L E

The land where the village of Circleville is now located, was first granted by the Commonwealth of Virginia to Johnson Phares in 1795. The first store in that place was built and conducted by a man named John R. Sircle (or Zirkle), and from him the village took its name. William Arbogast, who later died a prisoner of war in the Federal Prison at Fort Delaware during the War Between the States, was the first postmaster of the village. He was also a noted school teacher.

The first church built at Circleville was of logs, and later weather-boarded; it was built by the United Brethren, and stood where W. A. Judy's store now stands. Before this church was built, there was a log building in what was known as "Brushy Pasture," which

served the early settlers for both church and school. This building was sold to Philip Phares, and converted into a blacksmith shop.

The next church building was the present Methodist Church, built before the Civil War and used by the Federal soldiers while stationed there, in the Spring of 1862. The "Established Church" never gained a foothold in the territory that is now Pendleton County.

Settlers around what is now "Upper Tract" were of Scotch Irish descent, and of the Presbyterian faith. Their first church in Pendleton County was built just north of the present village of Upper Tract sometime prior to 1797. In that year Isaac Westfall deeded a lot to the Presbyterians and Lutherans jointly, and the deed stated that there was already a church on the lot. The cemetery on that lot is all that remains. Later, a log church was built half a mile south of the village of Upper Tract, and it was in that building that The Pendleton Presbyterian Church was organized, August 19, 1866. The Lexington Presbytery had sent evangelists to investigate, and then to organize.

Ministers were sent about twice a year to hold special meetings and "revival services" on the North Fork; they sometimes preached in a log church building near where the Boggs Mill now stands. These were the first Presbyterian services on the North Fork. The building where the meetings were held, was used as a church by various denominations. Modes of travel were slow, and the meetings were few and far between.

After the organization of the Pendleton Presbyterian Church, in the South Branch Valley, some of the people from the North Fork field joined the church in Franklin.

About 1919, West Virginia began a state-wide system of good roads, and although progress was slow, the improvements revolutionized conditions, and a State Highway now running north and south, and another west and east across the county brought great changes.

The Home Mission Board of Lexington Presbytery had for some time been thinking of the needs of the people in the North Fork Field, and small preaching points had been organized with young women volunteering as teachers. The North Fork Field being of pure blood as far as the white race is concerned, has never had a serious racial problem. About 1821, Dr. William E. Hudson, then the Secretary of Home Missions in the Lexington Presbytery, visited the field and became interested in its needs. His wife had a four-room cottage built, about eight miles south of Circleville, which she named "Chamberlin," in honor of her mother's maiden name. The first worker to occupy the cottage was Miss Ada Patterson, a consecrated Home Missionary who made a good beginning in the work. Her influence went into the homes and much good was accomplished. She conducted a Sunday School and also Held Bible Classes during the week; she taught the girls to sew while telling them Bible stories. Her pupils put on pageants and various Bible story plays, and gave many birthday parties. In time of sickness and death in the community, the worker often took the place of a nurse, and sometimes that of a minister for the funeral. As time advanced, efficient helpers were secured, such as Miss Sallie Thrower, Miss Hardesty, and Miss Anna Montgomery, now Mrs. Carl Pritchett, of Davidson, N. C. During the years that work was carried on at the Chamberlin Cottage, the Womens Auxiliaries of the Lexington Presbytery sent many articles and gifts for the comfort and pleasure of the workers, as well as useful in their work. The Franklin Auxiliary gave silver knives, forks, and spoons, and several times sent large orders of drugs and medicines for use in doctoring the sick. Showers of fruits, jellies, food-stuffs, toys, linens, and bedding were sent as special boxes at Christmas times.

The work became large enough for a church organization on November 2, 1930. By a Commission of the Lexington Presbytery to organize the new church, composed of Dr. C. R. Lacy, Dr. Wm. C. White, Dr. Wm. E. Hudson, and Rev. Leslie H. Patterson, the church was organized with a large congregation assembled at the

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Chamberlin Cottage for the occasion. Dr. Lacy, the chairman of the Commission, propounded the doctrinal questions, and Dr. White preached a very spiritual sermon from Hebrews 12:3, "Who, for the joy that was set before him, endured the cross." After the organization was duly effected, the officers were elected and ordained by the laying on of hands by the Commission; it was a very solemn service. The officers, duly nominated by the church members present, and elected according to the rules of the church, were Elders Isaac E. Murphy and Troy Waybright, and Deacons J. B. Waybright and O. K. Warner.

The Rev. Mr. Patterson moved that the new organization be named "Chamberlin Presbyterian Church;" this was voted on and unanimously accepted. After the adjournment, the ministers and visitors from a distance were served a bountiful lunch by Miss Anna Montgomery and Miss Elizabeth Boggs, who were the workers at the time, at the cottage.

After quite a growth in this work, a congregational meeting on June 13, 1937, made request to Presbytery that the name of the church be changed from "Chamberlin" to "The Circleville Presbyterian Church," and that the organization be transferred to Circleville, West Virginia, a more central point, but that the Chamberlin Cottage be retained as an outpost of the Circleville Church, with the officers and members retained as officers and members respectively of the new organization. Presbytery answered the request in the affirmative, and changed the name as requested. Thus, Circleville was made the center of action for the North Fork Field.

The Home Mission Committee of the Presbytery then bought a suitable half acre lot in Circleville, and a church building was commenced in 1941. The Lexington Presbytery passed a recommendation of the Home Mission Committee authorizing a drive for funds to build this church, and legacies from the Estates of J. L. Shultz and J. F. C. Bell were set aside for this fund. Some generous contributions were received through the valu-

able help of Rev. H. E. Truitt and Rev. L. H. Patterson. Churches and Womans Auxiliaries were asked to contribute an amount equal to five percent of their regular benevolent budgets as their share for the Circleville church building --- this to be over and above their regular benevolence contributions.

A half acre lot with a substantial dwelling on it was purchased for a manse, with the \$1600.00 legacy left by Mr. and Mrs. Josiah Palmer. Lexington Presbytery placed a bronze marker, 4 x 15 inches, on the building in 1941, bearing the inscription, "The Josiah and Susan Palmer Memorial Manse." The house was later painted and roofed at a cost of \$250.00, and later a bathroom and electricity were installed, making the Manse a modern home.

A fine high school was built by the County, in Circleville in 1939, making it an educational and social center for the entire North Fork part of the County.

On October 12, 1939, a Presbytery-wide picnic in Circleville was held for a time of fellowship and as an expression of interest in Home Mission work; there were representatives from 33 churches in the six counties of the Presbytery present for the occasion. A large tent with seating capacity for 300 persons was used. Speakers were Dr. D. B. Walthall, Rev. Joseph H. Cudlipp, Dr. J. G. Patton, Rev. Parks W. Wilson, and Rev. W. C. Jamison. There were 22 other ministers present.

Work on the new church building progressed and substantial gifts were sent in. The First Presbyterian Church of Staunton sent sufficient benches to seat a congregation of 140, and three upholstered chairs for the pulpit. The Womans Auxiliary of the Harrisonburg Church sent a Memorial Pulpit Lamp, in memory of Mrs. Irene B. Dull, who in her lifetime was much interested in this work. The Womans Auxiliary of Lexington Presbyterial presented a large leather-bound Pulpit Bible and a set of offering plates. The windows were planned by Rev. R. L. St. Clair, and

installed, using windows from another church building, but reduced for use in this one. An electric organ was placed in memory of , and many other gifts of which I have no record.

The Rev. J. F. Clark, with Dr. Wm. E. Hudson, the Superintendent of Home Missions, gave valuable service in working out plans to build wisely and to care for various needs. Middle Mountain in Highland County, and Harman in Randolph County, which had been part of this North Fork Field, were now placed separately; the first under the supervision of the Superintendent of Home Missions in cooperation with the Crabbottom Church, and the second was returned to the Greenbrier Presbytery. Dropping these points left the North Fork Field as a complete unit with Circleville and the Circleville High School as the center,

Rev. J. F. Clark was installed pastor of the Seneca Rocks and Chamberlin Churches, November 24, 1935, with the services being conducted by the Rev. L. M. Moffatt, Rev. J. T. McCutchan, and Rev. Bolling Hobson, and Elders J. M. Dice, of Franklin, O. S. Cunningham, of Upper Tract, as members of the Commission. Rev. and Mrs. Clark moved into the manse May 13, 1936, and he jokingly spoke of himself as "the first pastor of the First Presbyterian Church of Circleville." In addition to the manse, there was a one-room building on the lot, in which he preached at the first, and organized a Sunday School, June 7, 1936, with 24 children and young people. A bus brought children once a month from the outposts at Old Lick, Big Run, and Chamberlin. Seven Vacation Bible Schools were taught in this field during the summer of 1936.

Early in 1937, Mrs. Clark went through a long and serious illness of typhoid, but with the care of her mother and a trained nurse was restored to health and usefulness. On the last Sunday in November 1937, the two-year old adopted daughter of Rev. and Mrs. Clark, Billy Everett, was baptized by Dr. Wm. E. Hudson, who was holding special services; twenty-seven young people were received into the church. Little Billy Ever-

ett Clark was the first baby baptized in this church.

Rev. J. F. Clark resigned May 12, 1939 as the pastor of the North Fork Field, to accept a call to the Millboro church in Virginia. The Rev. John Morgan, called to take his place, was installed Sunday, January 22, 1940, with the morning services in the Seneca Rocks Church, at which Rev. W. C. Jamison presided and propounded the constitutional questions; Rev. A. E. Johnson preached the sermon; Rev. J. F. Clark charged the pastor, and Rev. Wm. E. Hudson charged the people. Elders Milton Dolly and W. C. Shiflet were present as members of the commission to install the new pastor. The same commission conducted the installation of Rev. Mr. Morgan at Circleville on the evening of the same day.

Rev. Mr. Morgan was married July 30, 1940 to Miss Lucille Harman, of Riverton, and showers of many nice and useful gifts were given them by the local field, and also by the Womans Auxiliary of the Franklin Church, on October 18, 1940. At a called meeting of Lexington Presbytery, December 22, 1941, Rev. John W. Morgan's pastoral relations as pastor of the North Fork Field were dissolved to take effect December 31, 1941, and he was dismissed to Montgomery Presbytery.

Rev. Charles Richard Slider, who was called to the North Fork Field in 1942, was born in Comanche, Texas. After graduating from the Comanche High School, he attended Daniel Baker College, in Brownwood, Texas, for three years, receiving his A. B. Degree from that college, and his B. D. Degree from the Union Theological Seminary, Richmond, Virginia, May 12, 1942. He was ordained, July 12, 1942, at 3:00 pm in Circleville, and installed pastor at the same time and in the Seneca Rocks Church at 8:00 that same evening. Rev. C. H. Phipps preached the sermon at Circleville, and Rev. J. M. McBryde at Seneca Rocks, with Rev. Mr. Phipps charging the congregations and Rev. W. C. Jamison charging the pastor. Other members of the commission present were Elders Owen Suter of Bridgewater, and E. S. Ashby of Harrisonburg.

Rev. Mr. Slider was married, August 4, 1942, to Miss Annie Lee Trenary, of Aldie, Loudon County, Virginia. Upon their arrival in Circleville, a reception was given, August 7, at the manse, which was a "get-acquainted" and heart warming event for the young couple as they began housekeeping and work in the new field. On Monday night, September 7, members of the Franklin Womans Auxiliary, with their pastor and his wife, Dr. and Mrs. D. L. Beard, went in a body to Circleville, to give the new pastor and his bride a surprise shower of many nice and useful gifts. Refreshments were taken along, and the evening was greatly enjoyed. Before leaving, all assembled in the new church, and had a service of prayer and hymns.

The work in the North Fork Field made a good progress under the leadership of Rev. Mr. Slider. The membership of the church and Sunday School grew, and the Sunday School scored a total of 150 points in 1943 and 154 points in 1944, on the Standard Score Chart of Lexington Presbytery. The Rev. Joseph R. Woody conducted a series of evangelistic services in May 1943, which was well attended, and several accessions were gained for the church.

Rev. Mr. Slider accepted a call to the Mossy Creek Church in Virginia, and with his wife and little son, left on August 1, 1944. His leaving was deeply regretted, not only by his congregations, but by all the people on the North Fork. After his leaving, occasional services were held by Rev. W. C. Jamison, Executive Secretary of the Presbytery, and Rev. Jesse W. Myers, pastor of the Franklin Church, before he went as chaplain in the Army of the United States.

SENECA ROCKS PRESBYTERIAN CHURCH

Seneca Rocks Church, which is a part of the North Fork work, was started in 1930, and a deed of 1.27 acres was obtained for a building lot from A. S. Miley, W. H. Good and his wife, Eva. As there was not yet

a church organization, the lot was conveyed to Mr. Pendleton Boggs, who, on December 28, 1931, with Dr. Osceola Dyer and himself as Trustees of the church, deeded the lot to the Trustees of the Franklin Church (Deed Book, Pendleton County, No. 58, page 436). Work on construction of the church was begun in August 1930, after the corn was cut off the lot. Mr. Pendleton Boggs and Rev. Leslie H. Patterson were largely responsible for launching this important work. One cannot now pass up along the Seneca Trail from Mouth of Seneca to Onego, without a feeling of pride in this beautiful church, built of native river rock, on the banks of the Seneca Creek, just west of the village.

It was built largely in a year of great depression when money, even for a church, was hard to get; yet in the first three months of 1931, the Committee raised a thousand dollars. Many people became interested in the building of a church at this place, and it was first thought that it would be named "The Church Of Many Friends," for the reason that so many had contributed to its building.

In the beginning, it was asked that every Presbyterian in the county would own a stone, in its walls; then the members of the First Presbyterian Church in Staunton, contributed \$300.00, and the Womans Auxiliary of the Lexington Presbyterial contributed another \$200.00; and many other substantial donations were received. The local people contributed manual labor; Mrs. Painter and Mrs. William Good gave valuable help by providing free board for those who worked on the building, at a time when it was difficult to get such.

The church roof was completed in November 1930, with the best asbestos shingles obtainable, and with felt lining between the sheathing and the shingles. Mr. James McLaughlin, a tinner of Franklin, assisted by local help, did the work. The wood work of the building was done by Brinton Raines and Olie Morrall, who not only did their work well, but showed great interest in making the work of the church prosper in every way. Mr. Bill Painter did a fine piece of work

in concreting the basement. The walls of the church were well built of river rock, and the beautiful structure will be a monument and a landmark through the ages to come. Later, the lawn was graded, some flowers and shrubbery were planted, and a stone fence built to match the walls of the church, adding much to the general attractiveness of the place.

At a called meeting of the Presbytery, March 2nd, 1931, in Staunton, Virginia, it was decided that as this was a field of great possibilities, a minister should be placed on the North Fork of Pendleton County, and the entire field be named "The North Fork Field." Rev. Herman Womeldorf, who was called to this charge, arrived early in June, 1931, and began work; he not only preached at this church, but also at Chamberlin, Middle Mountain, Old Lick, and Big Run, Outposts which had been developed by Lexington Presbytery. There was a motion, March 2, 1931, to buy property for a manse, but on account of uncertainty as to the location of the new road soon to be built, the plan was deferred to a later date.

The Seneca Rocks Presbyterian Church was not officially organized until April 15, 1934. Then a Commission of Lexington Presbytery, assisted by Rev. Leslie H. Patterson, pastor of the Franklin, Ruddle, and Upper Tract Presbyterian Churches, met and formed the organization. Rev. Herman Womeldorf was installed as the pastor. Milton Dolly and Grant Harper were elected as Elders, and Walter Dolly and Earl Dolly as Deacons. The charter membership was fifty-five.

Later, this with all other property under control of the Home Mission Committee of the Presbytery, was transferred to the Trustees of Lexington Presbytery, Incorporated. As the services at Old Lick were held in a schoolhouse, plans were made for the erection of a church building at that place, to be named "The Elk Mountain Presbyterian Church," but war conditions postponed this undertaking. The Womans Auxiliary of the Lexington Presbyterial, at its annual meeting in

1943 presented a large, leather-bound Bible for the pulpit in the Elk Mountain church. On October 13, 1938, the Fourth District of the Womans Auxiliary of Lexington Presbyterial, held its annual meeting in the Seneca Rocks Church, with a large attendance of women from all churches in the district. Mrs. Hope Lamb, then chairman of the Fourth District, presided at the meeting. The theme was "For His Glory," and the motto was "For Me To Live Is Christ." Some of the speakers were Rev. Herman Womeldorf, the local pastor, Mrs. C. V. Smith, of Harrisonburg, the Presbyterial President, the missionary, Rev. G. Raymond Womeldorf, cousin of the pastor, Rev. A. E. Johnson, of Monterey, Miss Irene Haislip, and others. The church's "Third In-gathering" was held at the same time. The women had prepared a great supply of beautiful handmade articles which sold at good prices, and the money was used a little later to install a furnace in the church.

The women organized a local Auxiliary, but the meetings were far between because of the distance between homes and the unsettled weather especially in the fall and winter months.

Miss Josie Dolly, a school teacher, has taken some special Bible School training, and has worked in the local church and other communities under direction of the Presbytery. Mr. Milton Dolly, one of the elders of the church, was a Commissioner from Lexington Presbytery to the General Assembly, at Montreat, in 1944.

The Young People's Rally for the Fifth District in Lexington Presbytery, was held in the Seneca Rocks Church, August 13, 1939, with Miss Grace Boggs, district chairman, presiding, and Rev. L. M. Moffett, pastor of the McDowell Church, as the principal speaker. All of the churches in the Fifth District were represented, and there were fifty young people enrolled; those from Franklin, Ruddle, and Friends Run were transported in a large school bus.

After a time, Presbytery decided to make some changes in the North Fork Field. Circleville was made the center of the work, with a church and a manse located there; the Seneca Rocks Church was retained as a part of this Field, still keeping its own organization and officers. Rev. Herman Womeldorf was called to another field, near Winchester, Virginia, and Rev. J. F. Clark took up the work, living at Circleville.

The Seneca Rocks Church is within view of the noted Seneca Rocks, that tower as sentinels, regarding not the changing world about them as they stand at the mouth of Seneca Creek, and guarding the junction of the old Seneca or Shawnee Trails, and not far from Spruce Knob, the highest point in the State. The name of this scenic beauty originated from the Seneca Indians which at one time inhabited this region, and were known in the Indian tongue as "The Keepers of the Great Black Rock." Even after the Indians removed to live in the Ohio country, bands of them sometimes traversed these well known trails, and carried away captives, and even sometimes scalped their unfortunate victims and left them to die. Such was the case of the young Gregg girl who lived almost in sight of the place where this new church was constructed. The trails leading from the Ohio country east, were well known to the early settlers, who often kept scouts posted to report the approach of possible Indian war parties. The "Great Eastern War Path" from Ohio to the South Branch of the Potomac, was a route much used by the Indians in their attacks on the white settlements.

The great-great-great-grandmother of the writer, whose maiden name was Margaret Simmons, was carried into Indian captivity when about ten years old, and was so held for such a length of time that she was supposed to be dead; but after a long time she managed to escape. With quite a knowledge of the country from which she had been taken, traveling by night and keeping close watch, she eluded her pursuers; traveling from the Ohio country across what is now West Virginia, traveling on foot, and

after weeks of privation, but with great determination, she reached her home country. Her few clothes were so tattered and her body so burned by the sun, that she looked like an Indian, and even used the swinging Indian trot like an Indian, when walking.

When she reached a gorge between high cliffs of rocks, projecting nearly to the water's edge, she ventured through this pass or gorge in daylight; the spy stationed on this eminence saw her pass, and after scrutinizing the trail behind her for more Indians, who always followed each other at a short distance apart, and seeing none, he thought he would capture the "squaw," and get out of the trail. From her, perhaps, he could find out the plans and numbers of other Indians in the rear. So with gun in hand, and in quick pursuit, he soon came upon her unmclosted. As she was in a hurried trot, when he put one hand on her shoulder and gave a quick jerk backward, she was so weak and exhausted that it prostrated her flat on her back on the ground. This brought them face to face, and to his surprise he saw that she was a white woman, in almost a nude state and much sunburned; her fright was soon relieved, seeing that her captor was a white man. He conveyed her to his retreat of ambush, where he had some provisions. When she was refreshed and rested, he conveyed her to her own father's cabin under cover of night. We can imagine the rejoicing in that home on her return. She later became the wife of Jacob Harper, and they became the parents of twelve children. They lived long and prosperous lives on the North Fork, within sight of the Seneca Rocks, and today their blood courses in the veins of a posterity as numerous as the sands of the sea. Margaret Simmons Harper died November 9, 1847, at the great age of a little more than ninety-six and a half years; her body rests on the eminence, just north of what is now Solomon's Chapel. Her grave is marked with a mountain rock, into which are carved her initials, and the dates of her birth and death.

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God has chosen the most striking and beautiful objects in nature for symbols of His truth and as tokens of His Covenant with man. One of the most beautiful scenes I have ever witnessed and enjoyed was the sight of three very distinct and beautiful rainbows arched with perfect precision, one above the other, over and around the Seneca Rocks. The Rocks reflected the gold as the sun shone to form this triple rainbow.

ELSIE BYRD BOGGS,
Franklin, West Virginia.

LATER NOTES -- Years following 1945

During the pastorate of Dr. Cary R. Blain, 1945 to 1956, the Sunday School which had long been conducted on Big Run in the home of "Grandma" Bennett, led to the building of a lovely chapel, in the same general neighborhood, some six or seven miles south of Circleville; it was dedicated May 23, 1954, with a large congregation present.

During the same years, the Elk Mountain Chapel was completed, at "Old Lick," at the Pendleton-Pocahontas County Line; it was dedicated with appropriate ceremonies about a year later. Other mission points where Dr. Blain established Sunday Schools and conducted services during the summer, when weather was favorable, were at the Mallow School house on "Timber Ridge," and on "The Hunting Ground," a famous Indian hunting area up the Sawmill Run from Cherry Grove toward Spruce Knob.

Dr. Blain was also influential in organizing a Ruritan Club in Circleville, which has continued as an influence in civic and community affairs. He was leader in securing the location of the "North Fork Gemery" on a beautiful hilltop, just east of the village of Riverton toward Seneca Caverns. As an appreciation

for his interest and self-sacrificing ministry, certain business men of the town and county presented him with an automobile, of which he was very proud; and he often mentioned his "oyar."

On Dr. Blain's retirement from the active ministry in 1966, he was succeeded by the Rev. Dale M. Jones, an active, energetic and faithful pastor, who visited in the homes of the people, faithfully preaching the Word, and often sacrificing himself in his ministry to others. During his years of service, electric lines were placed through the communities of Big Run and Elk Mountain, and both of these chapels were wired, through assistance of the Church Extension Committee of Lexington Presbytery, and from the Franklin group of churches, who furnished labor and electric fixtures. The wiring was done by Mr. Paul Hedrick, of the Ruddle church, who made no charge for his services. Mr. Hedrick also donated the pulpit light at each place.

With appropriate dedication, the lights were first turned on at Big Run, February 22, and at Elk Mountain, March 8, 1969. At each place, Mr. Paul Hedrick, who had done the work of installation, and Miss Elizabeth Beggs, then President of the Franklin Women of the Church, the organization which had been instrumental in giving the fixtures, with the Rev. Jonathan Edwards, pastor of the Franklin group of churches, were present. Rev. Mr. Edwards preached, on each occasion, from John 8:12.

At the stated meeting of the Lexington Presbytery, April 17, 1962, the names of the chapels were changed to "The Cary R. Blain Memorial Chapel at Big Run" and "The Cary R. Blain Memorial Chapel at Elk Mountain."





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